THE BEAUFOY MEMORIAL RAGGED SCHOOL

RAGGED SCHOOL UNION QUARTERLY RECORD.

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THE LAMBETH RAGGED SCHOOLS.

Our frontispiece represents the elevation of what we will call the Beaufoy Memorial Ragged School. It is an instance alike of munificence and affection. The building was opened in the year 1851 by Earl Shaftesbury, then Lord Ashley, M.P. This important work commenced in the year 1845.

Mr. Salter, the missionary of the district, told a meeting of old teachers convened in the present building at the close of 1865 of the great difficulty he had many years since to induce gentlemen in the locality to recognise the importance of Ragged School work, so little was the class regarded for whom Ragged Schools were then sought to be established, and so hopeless did the reformation of the masses of neglected children abounding in the neighbourhood of Lambeth appear. At length he did succeed in bringing together a dozen influential men, who met in an old Welsh Chapel in Palace Yard, and who, at the close of their deliberations, resolved, by way of experiment, to start such a school.

Among others, Messrs. J. and N. Nash, J. Doulton, W. H. Miller, Watts, and Rev. W. Fraser took a lively interest in its progress. The school at first was held on Sunday evenings only, but before three years had expired an Evening School for girls was started, which was held three times weekly. An introduction to the Right Hon. Lord Ashley having been obtained, an interview was granted by him, and a promise made to visit the district, which he did in 1846. At the time of the visit a barge was launched from the wharf of Mr. Nash. This caused a large mustering of the poor children of the neighbourhood. His lordship, on seeing them, exclaimed, "Why, here are enough to fill a dozen Ragged Schools!" The gentlemen who met Lord Ashley adjourned with him to the house of Mr. Doulton. After a consultation a committee was formed for the management of the school, of which Lord Ashley agreed to be the president.

His lordship gave a sum of money to aid the work. This led to another extension, that of a Boys' Evening School, which was held on the same number of evenings as the girls'.

Frederick Doulton, Esq., M.P., took so much interest in the work as to accept the post of superintendent, which office he held for seven years.

Mr. Salter goes on to say that the schools continued to prosper, and it was pleasing to see their growth and increase ; and, all the rooms in the old building being overcrowded, it was thought desirable to fit up and occupy the railway arch, kindly placed at the disposal of the committee by the South-Western Railway Company. This was also soon filled, and made enlargement or removal indispensable. But the school about this time was brought under the notice of the late Mrs. Beaufoy through a very simple circumstance. One of the teachers—Miss Stickley —who took great interest in the progress of the school and the welfare of the poor children among whom she laboured, was at that time in the service of Mrs. Beaufoy, and spent many of her spare hours in repairing the old books belonging to her own and other classes. This attracted the attention of Mrs. Beaufoy, who made many inquiries respecting the school and the class of children in whose welfare her maid took so deep an interest. So impressed did this benevolent lady become with the importance of this novel work for the reclamation of the large number of neglected children in her own immediate locality, that her practical sympathy was frequently shown by her generous contributions, while her intense interest in the work continued till her death. As a fitting memorial of this excellent lady, and in accordance with her wishes, the present building was erected for the use of the poor children of Lambeth, who have enjoyed its benefits for a period of thirty years.

In the Reports of the annual meetings of this school which have appeared from time to time, the religious and social work holds a prominent place. The Sunday Night School has always stood first. Bible Classes, Sewing Classes, Clothing Club, Penny Bank, and Evening Schools are enumerated as constituting the work of the school.

A visitor thus reports on the Sunday Evening School during a recent visit :—

"My visit was purposely timed late, so that the Sunday Evening

School was in full swing when I arrived. By so doing I was spared a jostling by the crowd which thickly hovers around the gates of this capacious Ragged School as the time for opening draws near, and prevented any extra strain on the attention of the officers, who need all they can command in admitting and arranging their nearly nine hundred rough children.

"That this had been done, and the utmost order and quietude prevailed, reflects no small credit on the superintendents and teachers. I found all the rooms occupied, the large ones with earnest teachers encircled by attentive scholars formed in classes, and the small rooms filled with children, with one teacher in charge labouring successfully to instruct and interest in scriptural knowledge, and the old, old story.

"The sight of one class-room was especially interesting. In it were packed 336 little girls, varying from eight years to the babe whose tiny existence scarcely reached so many weeks. A small gallery at the end of the room supplied seats for a proportion, and the remainder were safely seated in rows on the floor, leaving only standing room for the teacher.

"But the well-nigh magical influence exerted by this gifted woman (for only a woman could succeed in such a task) over her youthful congregation was wonderful. The babies were asleep, but the girls were very wide awake, with eyes, and often mouth, open, drinking in every word and gesture.

"There was not much actual outside 'raggedness,' but it was easy to see the children were of the very poorest class, and one especially needing the kindly Christian influence of the Ragged School teacher.

"To control a Ragged School of nearly one thousand rough children needs special qualifications, and these the late superintendent, Mr. George Bonsey, possessed. On his lamented death the serious question arose, Where can a worthy successor be found? I was pleased to see that Mr. Briant is worthily filling the important post, supported by as noble a band of Ragged School teachers as can be found; proving the truth of the adage appended to Wesley's tablet in Westminster Abbey, 'God takes away the workmen, but the work goes on.'"

In our previous issue we sounded a note of alarm, that the Lambeth Ragged Schools are in danger. The *South London Press* gives the following particulars of the warfare now raging between

the committee of the schools on the one side and the trustees and the Charity Commissioners together on the other :—

"We alluded in an editorial note recently to the fact that the Charity Commissioners intended to sell the Lambeth Ragged Schools, and divert the funds of Beaufoy's noble charity to some other channel. We indicated at the time that more would be heard of the matter, and we now hear with satisfaction that an energetic protest against the proposed sale has been forwarded to the Charity Commissioners. This protest has been signed by Lord Shaftesbury—who has taken a particular interest in the schools —by the committee of the school, and by the Committee of the Ragged School Union. We believe the memorial to the Commissioners points out, among other things, that the schools in question were founded at a cost of £10,000 by the late Mr. Henry Beaufoy, as 'a becoming and enduring memorial of his deceased wife,' whose benevolence and sympathy in her lifetime were largely extended towards the very poorest children in the neighbourhood of Lambeth, and for whom she purposed to make some lasting and beneficent provision. These schools were opened on the 5th March, 1851, by the Right Hon. the Earl of Shaftesbury, K.G. (then Lord Ashley, M.P.), and solemnly dedicated to the service of poor and necessitous children. They have been used from that time to the present in accordance with the expressed intentions of the founder, and to the advantage of the locality in which they are placed. The committee and teachers of the Lambeth Ragged Schools have given their services gratuitously for more than thirty years, and are still willing and prepared to do so for the benefit of the poor children for whom the said schools were erected. A sum of £4,000 was invested by the founder, and intended for the use of the said schools, and at the present time the fund in the hands of the trustees amounts to between £6,000 and £7,000.

"In the meantime, as considerable interest will attach to the proceedings which have led up to the proposal of the Commissioners, we lay before our readers the following narrative of what has been done :—The Lambeth Ragged School building, situated in Doughty Street, Lambeth Walk, was erected by Henry George Hanbury Beaufoy in 1850, in fulfilment of the wish of his deceased wife, who took a great interest in the Ragged School movement in Lambeth. He placed the building in the hands of

trustees in trust for the managing committee of the schools, and his views were embodied in a deed of trust, from which we propose to make a few extracts. There existed at the time of erecting such buildings, and there still exists in the parish of Lambeth, a society for the support of Ragged Schools, which was formed with the object of affording education and religious instruction on the principles of Christianity to the very poorest children, without any restriction on account of the views or the religious tenets the parents might hold. The teaching in these schools is based on the authorised version of the Scriptures. Henry George Hanbury Beaufoy conveyed the piece of land and buildings to the use of Mark Beaufoy, George Beaufoy, John Bolton, Samuel Moore, John Hedges Price, John Cox Hippisley Sadler, and John Richard Turner, upon trust 'that they should permit and suffer the said buildings to be used primarily and principally as and for the purpose of Ragged Schools, for the instruction of children of both sexes of the poorest and lowest class, as signified by the words *ad usum egentissimorum*, upon the hereinbefore mentioned principle and basis of the said Lambeth Ragged School Society, subject to the control, direction, and management of the committee of such society for the time being, and subordinate and subject to the primary purpose aforesaid, should permit and suffer the said committee to use or authorise the using of the said school buildings and premises, or any part thereof, during the daytime when not required for the Ragged Schools aforesaid, as and for infant or other schools, whether on the plan or footing of wholly gratuitous instruction, or for such other educational purposes as the committee for the time being might, in their judgment, think proper. But if the committee of the said Lambeth Ragged Schools should, at any time, be broken up or dissolved, or in case the said schools should, from any want of agreement of the said committee among themselves, or from any alteration in the wants or feelings of the neighbourhood, or from any other cause, cease to be used, either temporarily or permanently, as or for the purpose of Ragged Schools, then (but in the event of such want of agreement among the said committee only during the period of such disagreement) appropriate and employ the said buildings and premises to such educational purposes, being in their character and objects as nearly similar as might be to the purposes aforesaid, as, in the judgment and opinion of the said trustees or trustee for the

time being, the wants of the neighbourhood should render desirable; yet so, nevertheless, that so long as the said committee should exist and continue to be appointed, the said trustees should not interfere in any way with the management of the said schools, but should only see that they were kept in repair and used for the purposes aforesaid.'

"The late H. G. H. Beaufoy also invested the sum of £4,000 in Three per Cent. Consols, to maintain the family tombs, and to repair and keep in repair the schools and buildings; 'yet so, nevertheless, that the present elevation and general plan of the school shall always be maintained and preserved, and shall on no account whatever be altered;' though, if there should be accumulation of funds in their hands above £500, the trustees might appropriate it in such a way as, in their opinion, would be best calculated to promote the learning, good conduct, or advancement of such children, and general prosperity of the schools.

"The school at first was carried on on Sundays and week evenings only for some years; but an opportunity offering, a Day School was added, and continued till 1871, when arrangements were made by which the School Board used the building in the daytime, and the committee on Sundays and the evenings of the week, it being felt that the Board had more facilities for carrying on elementary education of a secular kind. This arrangement continued till 1877, when the Board intimated its intention of removing to new schools, which were then being erected in George Street, in the immediate neighbourhood. The trustees gave notice to the committee that they would be required to vacate the building. This the committee refused to do, as they were still continuing their original functions, and in 1876 had applied to the Charity Commissioners for protection. The trustees opposed them, and in the early part of 1878 presented to the Commissioners their views in a statement embodying the following suggestions—namely:—'That the school buildings be sold. That the proceeds, together with some £7,000 in their hands, be applied to found scholarships in connection with any public school, or public educational institution of a higher class than public elementary schools.'

"The committee, of course, protested against this scheme, which they looked upon as an unblushing attempt to rob the poor whom the founder had sought to benefit. The Commissioners,

having considered the matter for about five years, drew up a scheme, which is dated January 5, 1881. The general purport of this scheme was to provide for the continued use of the building by the Lambeth Ragged Schools, and granting an annual payment from the funds which had accumulated in the hands of the trustees (they having failed to repair the structure in accordance with the terms of the Trust) towards the general prosperity of the school. An appointment was arranged by the Commissioners, and a deputation of the committee waited upon them, when they were distinctly given to understand by Sir Seymour Fitzgerald that the matter was finally settled, and only required the usual legal formalities to be gone through. But to their astonishment the committee received a letter dated from the Commissioners stating that they were entirely reconsidering the matter, and, without the slightest consultation or reason being given, a notice was posted in the school building on the 18th August last, and sent to Messrs. Snell and Greenip, the solicitors for the committee, stating that the Commissioners intended selling the land, buildings, and materials to the Newport Market Refuge Society and Institution (in which the Chief Commissioner, Sir Seymour Fitzgerald, takes a great personal interest) for the sum of £3,200, not half its value.

"The committee have raised objections, and the Ragged School Union, through the Earl of Shaftesbury, also presented their protest against what it is impossible not to regard as a high-handed attempt to despoil the poor of Lambeth. It will be observed that the Commissioners have wasted nearly five years in the fruitless attempt to make up their minds to deal the commonest justice to the Lambeth Ragged School Society. During that period the work of the society has, to a great extent, been paralysed by the uncertainty which surrounded the fortunes of the school. And all this to satisfy what only appears to be the whim of the Charity Commissioners. It is be hoped that the friends of the school, as well as the supporters of a beneficent movement, will do their utmost to save the Lambeth Ragged School from the tender mercies of the Commissioners. They will require to fight hard. Let them do so, and with persistency they must win in the end."

To the protest of the Ragged School Union, signed by the President, the Right Hon. the Earl of Shaftesbury, the Commissioners replied by inquiring who the persons were who had sur-

veyed the building and given an estimate of its value, adding also that no advance had been made on the sum fixed by the commissioners, viz., £3,200. To this inquiry the following reply was forwarded to the Charity Commissioners:—

"Ragged School Union, Exeter Hall, London,
"November 17th, 1881.

"THE BEAUFOY CHARITIES, COMMONLY CALLED THE LAMBETH RAGGED SCHOOL.

"Sir,—I have to acknowledge the receipt of your letter of the 5th inst., addressed to the Secretary of the Ragged School Union, in which you inquire, for the information of the Chief Commissioner, when and by whom the property which you describe as the 'Beaufoy Charities,' but more commonly known as the 'Lambeth Ragged Schools,' was recently valued at the sum of £7,500, stating also that no increased offer had been elicited to the price fixed by the Commissioners.

In the protest signed by the Earl of Shaftesbury as President of, as well as for and on behalf of, the Committee of the Ragged School Union, it was stated that the land and buildings referred to cost in the year 1851 the sum of £10,000, and that the sum at which the Charity Commissioners proposed to sell this property to the Committee of the Newport Market Refuge—viz., £3,200, was a grossly inadequate price. The Committee of the Ragged School Union are not at all surprised that, in the interests of the poorest—and still much-needed—class of schools in this country, that in the present stage of this controversy no greater offer—nor indeed any offer—has been made to the Commissioners for the Lambeth Ragged Schools.

"While still denying the right of the Charity Commissioners to sell this property, and to alienate it and its endowments from the uses contemplated by its founder as an enduring memorial to a deceased wife, for the benefit of the poorest children in the neighbourhood of Lambeth, it is necessary that the Committee of the Ragged School Union should remind the Chief Commissioner that, should this latest development of the schemes from time to time proposed by the Charity Commissioners still be maintained, the various useful works carried on during the lifetime of the late Mr. Beaufoy, and with his full knowledge and approbation, and still carried on, for the social, moral, and religious welfare of the very large and necessitous population residing in the neighbour-

hood of these schools, must inevitably cease, and the 900 children now attending the Lambeth Ragged Schools will be deprived of the benefits they now receive at the hands of a body of unpaid and meritorious teachers who have devoted themselves for the last thirty years to the best interests of poor and neglected children, and the children themselves cast upon the streets neglected and uncared for.

"If it be a question of trusteeship, this Committee is prepared to submit the names of responsible gentlemen who are not only well acquainted with the wishes and the intentions of the late Mr. Beaufoy, but are in perfect sympathy with the work for which the Lambeth Ragged Schools were founded, and who will readily undertake the responsibility from which the present trustees appear desirous to be relieved.

"In the meanwhile we beg to state that the valuers referred to are Messrs. Briant and Co., of 200, Kennington Park Road, who state that the value is at rather a lower rate than the 'Peabody' trustees pay for such sites; the valuation is quite a recent one.

"I have the honour to be, Sir,

"On behalf of the Committee of the Ragged School Union,

"Your obedient Servant,

(Signed) "SHAFTESBURY."

"The Secretary of the Charity Commissioners."

Some further correspondence has taken place between the Charity Commissioners and the Committee of the Ragged School Union. The following is an extract of the Committee's letter, signed by the President, the Earl of Shaftesbury, and dated December 7, 1881, addressed to the Charity Commissioners:—

"The Committee of the Ragged School Union submit:—

"1.—That the sale of the Lambeth Ragged School Buildings, and the closing of the schools, are in direct opposition to the terms upon which the trust was constituted, and will altogether frustrate the benevolent designs of the founder.

"2.—That a cruel wrong would be inflicted upon the 900 poor children attending these schools.

"3.—That no ultimate scheme for the appropriation of the dividends arising from the sale of the school premises could possibly repair the injustice caused by the dispersion of the children and the breaking-up of the various agencies employed for their benefit.

"4.—That no cause has been shown by the Chief Charity

Commissioner, or by the Charity Commissioners as a body, for so arbitrary and uncalled-for an act.

"5.—That none of the considerations required by Section 24 of the Charitable Trusts Act, 1853, are present in this case, and that the proposed sale would be disadvantageous to the charity.

"That having regard to the large and necessitous neighbourhood in which the Lambeth Ragged Schools are situated, and the impossibility of obtaining any suitable site for the erection of another building, together with the needless waste of money which such a proceeding would involve—and looking also at the importance as well as the absolute necessity of the present schools to the large number of poor children now in attendance, the Committee of the Ragged School Union can at present only reiterate what they have already expressed, viz.: that the land and buildings which in the year 1851 cost the benevolent founder of these schools the sum of £10,000, the Chief Charity Commissioner proposes to sell for the altogether inadequate sum of £3,200, a sum greatly below the very moderate valuation of the trustees' own valuer."

THE LAMBETH RAGGED SCHOOL.

THE following letter has been received from Rev. E. J. Hytche, formerly one of the school agents of the Ragged School Union, part of whose special business it was to visit the Ragged Schools in the south of London, and who is consequently well acquainted with the Lambeth Ragged Schools:—

"Dear Sir,—I much regret to learn that there is some prospect of the Doughty Street Ragged School being closed. If I remember aright, a tablet in the girls' schoolroom indicated that the building was devoted by the late Mr. Beaufoy to Ragged School purposes as a memorial of his wife—a lady who showed deep interest in the spiritual welfare of the poor of South Lambeth. Hence I inferred that it was devoted in *perpetuity* to Ragged Schools; but a reference to the trust-deed would settle this question. If the need of funds is the cause of the threatened extinction of so valuable an institution, surely an appeal to the public would be readily answered. I have not visited either Doughty Street School or the district for above seven years, so that I cannot tell what are the present needs; but assuming that the district is what it was in 1875, I cannot but think that its *forcible extinction* would be a calamity to Lambeth. The Sunday Night School was one of the largest in the south of London—from 500 to 600 being the average attendance. For many years it was ably and zealously superintended by our excellent friend Mr. W. H.

Miller. There was a very large staff of real, not nominal, workers, who were more remarkable for their skill as teachers than for their unbroken unity. His successor, the late Mr. Bonsey, though, like the Apostle Paul, "weak in body," displayed an earnest missionary spirit, and did very much to stimulate and strengthen the religious element in the school.

"The Week Night School was equally successful, attracting as it did upwards of two hundred boys and girls. The boys were a very rough class, and most difficult to manage; in fact, on more than one occasion they challenged the master to a pugilistic combat. The girls, too, were a very wild class, many of them being artificial florists, machine-workers, and step-cleaners. But they were well broken in by Mr. Bonsey and his staff, all volunteers, and much temporal and spiritual good sprang from their earnest efforts. One striking case of conversion, for which I am responsible, is recorded in the *Ragged School Union Magazine* for 1875, p. 20.

"Nor were adults neglected; for adult Bible Classes and a Mission Service attracted many of the poor of the flock. At the Mothers' Meeting I actually found about fifty present. Many were charwomen, laundresses, and slop-workers. It was a true pleasure to address them, so attentive were they to the tale of Divine love. Many are now members of various Christian churches, who adorn the Gospel as much, if not more, by life as by speech.

"In addition there were well-attended Children's Services, a Lending Library, a Needlework Class, a Clothing Club, and a Penny Bank. In fact, the Doughty Street School included all the machinery which renders a well-equipped Ragged School a mission station rather than a school.

"With facts like these, I trust that the fears of its teachers and supporters will not be realised, and thus that the Doughty Street Ragged School will long continue to promote the cause of Christ in an overpopulated and degraded district.

"Yours, etc.,

"E. J. Hytche.

"Hornsey Rise, November, 1881."

AN OLD RAGGED SCHOLAR.

The question is sometimes asked, "What has been done by Ragged Schools?" We have not to seek for a reply. Testimonies to their worth are continually arising in the most unexpected quarters. The following narrative, as an affectionate tribute to their worth, will be read with interest:—

"At the age of four years I was entered upon the books of the

Gray's Yard Ragged Schools, when Mr. Harris was the master. I continued there all through his time, as well as that of his successor, Mr. Phillips. Had it not been that my 'home' was the reverse of a sober one, there would not have been any need of my entering a Ragged School. But for the learning I received there I should have been without any knowledge of letters. I have a very grateful memory of the dear ladies and gentlemen, members of the school committee, most of whom have long ago entered upon their reward. Never can I forget the kindness shown towards the scholars—how ragged children were clothed and hungry ones were fed. Indeed, Tuesdays and Thursdays were red-letter days to us, for on those days boys were told off to attend at the house of Mrs. Thrupp, of Brook Street, Grosvenor Square, to bring away large tins of baked potatoes, which were given among the children, who thus got a good warm meal which they would not otherwise have had.

"I cannot remember with distinctness the religious instruction which was then imparted, but it is clear that the work told, for there must have been buried deep in the mind much precious seed which quickened soon, for all my life up I was under conviction of sin. At the Sunday Evening Services which were then held I used to act as a little clerk to the officiating clergyman, repeating the responses. I have a lively remembrance of the real delight these services gave me. Nor do I forget the prize-giving times. My first Bible was given me by Lord Shaftesbury. I had to call at his house for it, and I remember the little curly-headed boys (his sons) running downstairs to me and giving me a bunch of grapes to amuse myself with while waiting for the book. Several prizes were given me by Lady Waldegrave, Miss Hill, Mr. Hazleton, and others.

"At thirteen years of age a situation as errand boy was procured for me, and a suit of working clothes and a pair of boots that I had helped to make were given me (tailoring and shoemaking were then taught in those schools), and I was started in life; and the exquisite joy of taking home to my poor ill-used mother my first week's wages (*5s.*) I remember to this day, and am very thankful for my insight into those trades, for, my life through, this has been very useful to me.

"I was afterwards taken, without premium, as an apprentice into the firm, and was here followed up by one of the ladies (Mrs. Thrupp), who induced me to attend the confirmation classes of the Rev. Mr. Eyre, of St. Mark's, and I was afterwards confirmed at St. George's, Hanover Square. After this I obtained twice from the hands of Lord Shaftesbury the Ragged School Union prizes for remaining in my situation with satisfaction to my employers.

"The whole time of my apprenticeship I was an abstainer from strong drink, having seen so much of its dreadful effects in my home.

Upon one occasion I was impelled to run home, and arrived there just in time to save my mother's life. My poor drink-bemuddled father, in a fit of *delirium tremens*, was in the act of strangling her. I was a member of a Band of Hope and Youths' Temperance Society, and in looking back upon those days regret the non-religious character of the one I belonged to. I was taught nothing beyond reciting and solo singing, and was employed from time to time in a sort of itinerating entertainment. This mode of life did much to efface or destroy previous religious impressions. Upon attaining my majority I was easily led into evil courses. I mention this in the hope that the conductors of such gatherings will give their work a religious basis, and that the topics of sin, salvation, and sanctification may have a conspicuous place in their teachings.

"Notwithstanding my abstinence from strong drink, my life was one of mad revelry; the dancing-room, theatre, and music-hall were the places to which I nightly resorted, and, alas! I took to drinking.

"Such an expert had I become as a dancer that I obtained many engagements as M.C., or conductor, of balls, masquerades, and *fêtes* of different kinds, and at one time, in partnership with a musician, had a room for the teaching of dancing; but this failing, I devoted my so-called talent to composing and delivering recitations and singing, making my appearance, on occasions of benefits especially, at the Marylebone Theatre and the Metropolitan and other music-halls, working at my trade during the day, and at night conducting concerts and 'harmonic meetings.' My work at these was to lead the harmony or singing and induce the people present to drink, for which I received 4*s.* and my own drink and smoking expenses paid, which was no small item. I often returned home from these orgies in such a plight that it would have been better that my wife and children, who seldom saw me, had not seen me at all.

"But at length the time came *when I had to stand still and listen to the voice within*, which had often spoken before, but which I had as often stilled. My poor drunken father died very suddenly, and in viewing his corpse I was led to pray for his 'his soul' forsooth, so ignorant was I; but this led me to cry to God for mercy and to spare *me*, that I might serve Him.

"I will not now speak of the mental agony I experienced for some time; suffice it to say that the gracious long-suffering God saw the prodigal a long way off. He ran and met me with the reconciling kiss. My prayer for service was answered in the following manner.

"A London city missionary having pitched a tent in my neighbourhood, I attended his meetings, and was at once set to work by him, he having noticed my earnestness of purpose. Together we formed a Sunday School, and here for years Sunday after Sunday I taught (and thereby

learned myself) that epitome of divinity which is comprised in Watts's Catechism, and with his 'Divine and Moral Songs' I also became familiar. Some time after this, myself and wife were accepted as members of a neighbouring church, where we have sat for eleven years at the Lord's table, our dear children as they come to years of discretion becoming members also.

"I was afterwards engaged by a gentleman at that time intent upon the resuscitation of Watts's Bible-teaching in our Sunday Schools, to travel and give model lessons upon a plan that was thought best for the teaching of children the religion of the Bible, relinquishing for that purpose my trade (at that time of coach-painter), and visiting for several years many of our large towns and villages, and starting many schools in them upon the plan advocated. In many of these towns I had the blessed privilege of speaking and singing for Jesus, and taking an active part in the promotion of temperance work, after my other duties were attended to; indeed it was by such means that I obtained an entry to many schools. During these visits I am thankful to have had the help and prayers of the Rev. Canon Harrison, of Birch, Colchester; the Rev. Dr. Resenthall; Rev. G. Yate, of Madeley, Shropshire; Rev. W. Mathews, of Cheham Bois; Rev. R. W. Dale, of Birmingham, and numerous other clergymen and workers in the Lord's vineyard of all denominations, in Glasgow, Edinburgh, Birmingham, Manchester, Leeds, Hull, Derby, Nottingham, Sheffield, and most of the larger towns, and in particular from the late Robert Mimpriss, from whom I received instruction in his system of simultaneous teaching.

"When in London I visited and taught in several Ragged Schools, especially that of George Yard, Saffron Hill, King Edward Street, Nelson Street, &c.

"On the work in which I had been engaged ceasing to be a mission, I was appointed as manager of the Latymer Road Mission, where I meet about 1,000 children weekly. My wife, at the same place, is matron of the Crêche. My past experience among young people is very useful to me. I have also the privilege of conducting a Gospel temperance work within 100 yards of one of the public-houses at which, in my unregenerate days, I was employed to sing; indeed, I am now, by the grace of God, at work in the midst of the people to whom my former life is well known."

"OUR WINTER WORK."

EARLY in October the workers in Ragged Schools were invited to meet in conference on "OUR WINTER WORK." It is gratifying to record that a hearty response was given to the invitation, and the

three Conferences as hereunder reported were well attended and likely to be practically helpful. It is some years since these gatherings were first convened, and they have in a manner established themselves as a yearly necessity highly beneficial to the good cause of Ragged Schools generally.

With a network of agencies such as usually cluster around the Ragged School and the Mission Hall—for these terms are becoming synonymous; with operations differing in each locality, with the comprehensive character of the workers, embracing all sections of Christians and all grades of society, and with the constant change which is inevitably going on among them, the necessity for bringing together the workers at intervals will be obvious. The young need the counsel of the old, the inexperienced the wisdom of the experienced, the recruit the sympathy of the veteran, the downcast the fervour of the zealous, the perplexed mind contact with the inventive mind, that by mutual interchange of ideas and experience, with God's blessing, the labourers may be cheered, and the apostolic injunction obeyed, to "provoke one another to love and good works."

The first meeting was held on Monday, October 17, in the King Edward Ragged Schools, Mile End New Town. About 150 friends attended, and after tea the chair was taken by James Lord, Esq., of the Chequer Alley Mission.

After prayer by Mr. Cotsford, of Dove Row School, and a few introductory words from Mr. Kirk, the opening address was given by Mr. W. J. Orsman, of the Hoxton Costermongers' Mission. He said that at the end of a quarter of a century of work for Christ he was not tired of it; in fact, he *liked* work, and believed it to be one of the essentials of health and happiness. But they were met to confer on their WINTER WORK. What visions this sentence called up! The night of the year; the bright days gone; foggy, wet, and dirty streets: slummy places; close-smelling rooms, where the cry of want is heard and sick ones lie without comfort or consolation, except given by the hands and hearts of Christian workers. There is a bright side to the picture: Mission-room and Ragged-school activities; children's stew dinners and soup kitchens in the daytime; classes, clubs, and lectures in the evening. Social Bible-readings round the class-room fire; platforms with bright eyes and moral songs; Christmas and New Year's treats—these and many other things occupy their attention.

Their *work* was not only various—*religious, educational, social*—but comprised all ages—from the tiny infants' class to the meetings for men and women. Mr. Orsman thought that young people should absorb the largest portion of their thoughts. The boys and girls of the metropolis are precocious, and their environments unfavourable,

and where compulsion would act in revulsion, attractive meetings suited to their needs and capacities would succeed. He advised them to

Cultivate the EAR.—Teach music. Cultivate song life. It would improve the singing at the Gospel services, and fill the young people's hearts with cheerful thoughts. Mr. Orsman quoted Christmas Evan's story of the first nightingale heard in Wales.

Cultivate the EYE.—Art elevates, ugliness degrades. He once gathered a large class of working girls by undertaking to teach them how to write properly by an improved system.

Cultivate the HAND.—Boys and girls always want to do something. Let the boys have a room for handicrafts if they cannot sketch or paint. If girls are taught dressmaking, &c., they will readily come when the day's work is over.

Cultivate the NOSE.—It is an avenue of the body. Teach it to distinguish between the dirt of honest toil and filthy laziness. Mothers' Meetings were often unbearable to persons of refinement because many old women never cleansed their outer garments, wearing the same frousy stuff dress and shawl for many years.

Cultivate the MOUTH.—Bands of Hope are necessary; teach them besides not only to avoid swearing, but also low talk, meaningless yet horrible slang. And if the mouth be cultivated, the temper will be controlled, and the voice will be heard in gentleness. There is an affinity of mouth and heart. "Out of the abundance of the heart the mouth speaketh;" "Not that which goeth into the mouth defileth a man," but that which proceeds from an evil heart. Tell them that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

It may be necessary at times to feed the poor. If it be true that an Englishman's pocket is reached through his stomach, it is certainly a fact that the hearts of the poor are often won through their mouths. Kindly acts done by missionaries and others in times of great poverty or sickness are generally stepping-stones for the poorest of the poor to attend the mission. Thus, by means of the *Senses*, Mr. Orsman advised attention to the necessary matters of evening classes for elementary knowledge, and briefly indicated the way to instruct the rising generation of the poorest classes, and ultimately to win them for the Church of Christ.

An interesting conversation succeeded the address: Mr. Bew urged the need for greater earnestness and zeal in the conduct of what we must never forget was a work for God.

Mr. Moore, of Chequer Alley, referred to the necessity for Children's Services during the week, and for bringing the children to decision for Christ.

Mr. Cotsford lamented the unlettered ignorance which still so largely prevailed amongst big lads and girls. Many were unable to write, and scarcely able to read. For these the Night Schools must be sustained and extended.

The Secretary of the Homerton Mission detailed the commencement of a week night meeting of elder scholars for the systematic study of the Scriptures, which so far had been successful. Mr. Platt, of Field Lane, urged the cultivation of music and the introduction of Cookery Classes.

Mr. R. J. Curtis followed up Mr. Cotsford's remarks as to the urgent necessity there was for our Night Schools. The young people were pressing on to adult life very ill-conditioned for the new order of things educationally. We could not consistently complain of the Roman Catholics withholding God's Word from the people if we practically excluded it by not doing all we could to impart the ability to read it.

The meeting was interspersed with singing, and, after some final words from the chairman, concluded with the Benediction.

THE SECOND CONFERENCE

was held at Mansfield Street School, Borough Road, on Friday, October 21, and was honoured by the presence of the Earl of Shaftesbury. There was a large attendance of friends, including Mr. Gent, and the proceedings were reported in the *Times* and other daily and weekly papers.

Mr. George Holland gave an address, calling particular attention to the spiritual aspects of Ragged Schools, and detailing his varied labours and operations at George Yard. He said:—

"There is one portion of God's Word very much upon my mind this evening—'Cast thy bread upon the waters, and thou shalt find it after many days.' The present time is especially a time of seed sowing. Every look, word, tone of voice, are seeds. And what seed we have to sow as Ragged School teachers! Good seed, precious seed. Christ, 'Thy bread,' 'The bread which cometh down from heaven.' Cast 'Thy seed,' Jesus, amongst the ragged ones; make known Christ by your teachings and your lives. The work in connection with Ragged Schools is a spiritual one; the educational and the secular spring out of the religious. It was always a religious and a spiritual work. The great desire of Ragged School teachers is the eternal salvation of those who are gathered in their classes and at their meetings, and each one is looking forward to that day when he shall say, 'Here am I and the children Thou hast

given to me.' There are the ragged in great masses still untouched by any godly agency, hundreds of children out of school unreached by the School Board; and, when reached, our duty still remains of dealing out to them spiritual instruction, and of filling the places of *parents* who never teach their children about Christ and the blessed work wrought by Him on Calvary for poor sinners. There are little ones to be cared for in nurseries, and some other neglected ones who are seldom heard to laugh or seen to smile should be gathered into toy classes, where they may enjoy a happy hour with puzzles, dolls, &c., and where, before leaving, some one loving precious souls could speak a few words for Jesus to these little lambs. There are elder lads to be reached, not only on Sundays, but on the week evenings; many yet to be taught in evening classes the elements of secular knowledge. There is infidelity in the workshop. To counteract this our lads must be instructed. There are bad companions from whom they must be enticed. Let us be their companions; let us seek to win them from their bad companionship by letting them share our society.

"There are places of so-called amusement which are ruinous to body and soul. We must attend to their amusements, and they must be such as upon which we can ask the Lord's blessing. I would have classes for carpentering, tinwork, fretwork, turning, printing, and any industrial pursuit which would amuse and instruct. I would have good books and publications scattered about on the desks in our schoolrooms for reading.

"There are also elder girls to be influenced. We need rooms not only where they can meet in classes for instruction, but where a comfortable evening may be spent, and where lady friends with hearts filled with Christian sympathy will lovingly advise and counsel them.

"Parents must be be won with clubs, fathers' and mothers' meetings, temperance societies, evangelistic services, &c. The Sunday work must more than ever be attended to. We want the spirit of the old-fashioned Ragged School teacher, who if he had no scholars in his class would go out into the courts and alleys and gather them in. If we neglect the children and the young people, society will suffer. Already we find rough work in some localities, the lads of one court-way fighting those of another, the children of one alley coming to blows with those of another. In some of our thoroughfares it is difficult to make way because of the horse-play of such young people. How many turbulent spirits have in the past been held back I cannot say. This I know, that the Bible instruction given in Ragged Schools immensely influences our poor scholars, not only whilst they are with us, but in after life. Let us never forget that other matters, how-

ever important, are yet subordinate to our great work, which is soul work. Let us pray for, let us labour for, the conversion of the souls of our scholars. All must be done for Christ's sake."

Mr. Menzies, of Stephen the Yeoman School, thought the incentives for additional work should be urged on Christian churches and upon the many members not at present in harness.

Mr. Ryall, of Dockhead, in an amusing speech, related his experience in dealing with a rough class of boys from the waterside. He had always striven to make himself one with them from his recollections of his own early struggles as a homeless lad. He gave the lads a home when necessary, found them situations, taught them to make mats of an evening, and to mend their shoes and clothes. He had been privileged to see much encouraging fruit as the result of his efforts.

Mr. Coombs gave an encouraging report of the success of the work at Mansfield Street. The Sunday Evening Schools had an attendance of over 400. There was something going on each night of the week. The work amongst the senior scholars was most encouraging, and many had professed to have found the Saviour. There was a united band of teachers, who themselves collected all the money for the support of the school.

Mr. McClure reported on his work amongst the young at West Greenwich School, and gave instances of blessing resulting from the Children's Services. Mr. Curtis said that the uppermost topic to-night had been the spiritual work of Ragged Schools, but let him remind the friends that those who had spoken so fervently were attending to all Ragged School matters, having their Day and Evening Schools in successful operation. After brief addresses from Mr. Bewes, Mr. White, of Victory Place, Mr. Kirk, and others, Lord Shaftesbury congratulated the meeting on the attendance and the earnest spirit which prevailed. It augured well for the future continuance of the work. There still remained much to be done before the work was accomplished. Meanwhile, all must feel thankful at the results already attained. His lordship spoke at some length on the labours of the past, and contended that the Ragged School movement had been characterised by an absence of fanaticism, and a pious and orderly method of procedure; and to this, by God's blessing, he attributed so large a measure of success. He concluded by urging all present to a patient continuance in well-doing. The meeting concluded with prayer and the Benediction.

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THE THIRD CONFERENCE

took place in the West of London. On Thursday, November 4th, a goodly number of friends met for tea at Gray's Yard Schools, Oxford Street, after which the chair was taken by Mr. Frank A. Bevan, and prayer was offered by Mr. Woods.

The chairman gave an encouraging address to his fellow Ragged School teachers from the apostolic words so especially apposite to Ragged School teachers—"a work of faith, a labour of love, and a patience of hope."

Mr. Bewes, in the name of the Parent Committee, gave a cordial welcome to the friends, after which Mr. Charles Montague, of the King Edward Ragged Schools, Spitalfields, also one of the Parent Committee, opened the Conference by saying it was thought desirable to call together the representatives of the Ragged Schools of London to confer with each other upon "Our Winter Work," and the best plans to be adopted for the institutions to confer the greatest amount of good upon the largest number.

The mission work has the first claim. In every densely populated district there are hundreds of boys and girls roaming about the streets on Sunday nights. Strenuous efforts should be made to get them into our schools, which should be clean, well lighted, and cheerful. Great care should be taken in selecting suitable men to give the address—those full of anecdote are usually the most successful.

A Week Night School is a necessity in connection with every Ragged School, as there are many elder lads and girls in our schools unable to read and write. There are also many boys and girls in the streets at night whose homes are destitute of comfort, and unless these are enticed into our schools they will find their way into the low music halls and other places of amusement that are the ruin of so many thousands of the youth of our cities.

We have adopted various plans at the King Edward for combining amusement with instruction. For our girls there are Reading Rooms three nights a week, and a Sewing Class where they are thoroughly taught to cut out, make, and mend their own clothing, &c. The girls who have a knowledge of plain needlework meet on another night, when they are taught knitting, darning, and other useful things. For the boys there are Reading Rooms, a Drawing Class, and a Drum and Fife Band; also a Band of Hope and Singing Class for both seniors and juniors, boys and girls. As the result of these efforts we have upwards of 200 young people between the ages of fifteen and twenty.

In conclusion, said Mr. Montague, I may give a list of some of the Operations carried on at the King Edward Ragged Schools:—Sunday Evening Schools. Free Night Schools for poor boys and girls above the School Board age. Industrial Classes for teaching the girls needlework, cutting out, knitting, darning, &c. Drawing Class for Boys, to train them for mechanical work. A Benevolent Society for helping the sick poor. Free Circulating Library for adults. Free Circulating Library for boys and girls. Reading Rooms for working lads. Reading Rooms for girls above fifteen years of age. A Savings Bank for teaching habits of frugality and thrift. Mission Services and Lectures for adults. Christian Instruction Society, for the free circulation of religious literature. Young Men's Mutual Improvement Society. Grammar Class for Youths. A Band of Hope. Parents' Meetings. Bible Classes for Young Men and Young Women; separate rooms for each. An Annual Industrial Exhibition of cabinet work, models of machinery and buildings, bootmaking, needlework, knitting, darning, trimming, &c., executed by the boys and girls of the institution.

Everything carried on at the schools is absolutely free.

Mr. Curtis, in the absence of Mrs. Barker Harrison, next read the following paper from the pen of this devoted woman:—

"Dear Mr. Curtis,—A long time ago, it was considered by the general public that as the School Board had been so successfully established, with unlimited powers, *Ragged* Schools were no longer required—the need for them had ceased to exist.

"Never was there a greater, and, I fear, for London, a more fatal mistake. The metropolis of 1881 teems with the same kind of population as Mr. John Bright some years since somewhat contemptuously but significantly termed the 'residiuum of society,' but which *we* who know them well, may class as 'the City arab, the professional beggar, the pestilent loafer, the drunkard, the prostitute, the thief, and all the other poor unknown, nameless things, mere fragments of humanity, shipwrecked in life, and cast hopeless on the cold shores of despair.'

"Most deeply have I always regretted the precipitate haste with which many of our *Day* Ragged Schools were closed. Unfortunately the School Board did not understand the aim of Ragged Schools, nor know anything of the class for which they were intended; but they are wiser now, and willing to acknowledge that a Ragged School is a benefit to the poor district in which it is situated.

"I think, then, of the mischief going on during the past ten years. Where are those little castaways? I believe we see a large number of them—wild boys and girls who infest the streets at night, and have been called the pests of society. So incorrigible have they become

that at Chelsea (not far from here) additional police have been required to protect decent people from annoyance!

"My heart aches for those poor young girls—all self-respect and modesty gone; for the girls are far worse than the boys, and their language too terrible to think of. One thing is certain—the old Ragged School plan of the Gospel first, and other training after, can alone be successful. Some persons have suggested amusements!—utterly useless; they have plenty of that now—of that exciting kind that vice offers to its votaries, after which any that we could offer would appear tame and insipid; besides, such expedients are dishonouring to God, and would not receive His blessing, for He will not give His glory to another.

"Permit me for one moment to draw special attention to the two great sins of our country—intemperance and Sabbath-breaking, which naturally lead to immorality and infidelity—and to suggest that every effort should be made to save the young from such contamination. I need not speak of Bands of Hope, which now number several thousands; but I do not think that the necessity for Sabbath Bands is equally appreciated.

"At the 'One Tun' our Band of Hope is twenty-one years old. I started it in March, 1860, having first signed the pledge myself, by way of example; and numbers of our young people, formerly members of the Band of Hope, in service or married, both young men and women, are staunch teetotallers.

"My Sabbath Band was commenced only two years since, and has 178 members (juveniles), exclusive of parents. The meetings are held monthly, with a quarterly Tea, and we seek to train the children to a strict observance of God's gracious gift—the day of rest.

"That they understand the teaching is evident from the little essays written by 25 boys and girls, 19 of which I have had printed, *exactly as written, without any corrections.*

"The promoters of Sabbath Bands should, like those of the Bands of Hope, set a consistent example, and especially I would mention the abstaining from using any vehicle or railroad on Sundays. Thousands of men are *compelled* thus to work all the to them *weary* Sunday, through, *as they bitterly say*, the *religious hypocrites!* Many of them *do* desire to attend the means of grace, to hear of a Saviour's love, who died even for *them;* but how can they? They are the slaves of the public, and *slaves* have no choice.

"At a meeting of Sunday School teachers recently this subject was discussed, and some teachers stated that they used conveyances in order to reach their schools. They were kindly reminded by Mr. James Payne, the excellent hon. superintendent of the 'One

Tun' Sunday School, that they might surely find work for the Lord in their own districts, instead of breaking the Sabbath themselves, and *compelling* others to do so who cannot help themselves.

"Some persons say it is a difficult question, but I think it only becomes so when we go away from the Word of Truth. If we teach that we may disregard the Fourth Commandment, how can we require obedience to the Sixth, Eighth, and Tenth?

"Dear Mr. Curtis, I must apologise for sending these few crude thoughts, but I trust they may lead to such a discussion as may be profitable, and where the Lord alone shall be magnified.

"I am, yours very truly,

"ADELINE BARKER HARRISON.

"78, Coleshill Street, S.W., 1st Nov., 1881."

Mr. Fraser gave an account of the multifarious agencies carried on at Gray's Yard. He also referred to the need for keeping Ragged Schools to the very poorest class, the tendency sometimes being to admit the more respectable of the children and for the really ragged to be outside. The difficulty of getting the elder scholars formally attached to a place of worship was touched upon.

Mr. Price said that as the result of the Conferences last year a most successful institute had been started at Castle Lane, Westminster. The extensive schools used would soon be wholly available for the purpose, and it was intended to have a gymnasium and to make the work as widely useful as possible. He was glad to report a good Sunday work, and a Christian tone pervaded all their arrangements.

Mr. Aulay McAulay gave an interesting account of his work at Latymer Road, and especially of the Week-night Shelter and Cocoa Concerts. Mr. Kirk replied to some of the questions raised, and a vote of thanks to the chairman was proposed by Mr. Montague and seconded by Mr. Arnold, of Deptford, after which the meeting closed with singing and prayer.

WORK AMONG ORPHAN AND DESTITUTE CHILDREN.

THE Manchester Conference on Work among Orphan and Destitute Children was held on October 24th, 25th, and 26th, at the Boys' and Girls' Refuge, Francis Street, Strangeways. The topics for discussion were—"Words of Welcome," "Power of Faith and Prayer," "Voluntary Effort in Preventive and Rescue Work;" "Preventive Work; or, the Care of our Girls."

Besides these Conferences, at which papers were read, and at which persons of experience were appointed to take part, there were

also evening meetings in the Young Men's Christian Association Hall, Peter Street. The subjects spoken on were—"Rescue Work," "Ragged School Work," and "The Children for Christ."

In addition to such there were noonday meetings, which entertained the following questions:—"Relationship," "Responsibility," and "Service;" speaker, Dr. Barnardo. "The Claim of the Orphan and Destitute;" speaker, Rev. A. O. Charles. "God's Presence, the Christian's Power of Service;" speaker, Miss McPherson.

At these Conferences the ladies were most conspicuous. There were Mrs. Best, Miss Davies, Miss Davenport-Hill, Mrs. Surr, Miss J. E. Wright, Miss Mittendorf, Miss Sharman, and Miss Ellice Hopkins. The impression produced by the appearance of such a female galaxy was that the age was marked especially by the ministry of woman. In such work as herein mentioned they are eminently in their place.

The public meeting on Ragged School work, presided over by the Lord Bishop of Manchester, was a most interesting one.

On the platform were Canon Stowell, Mr. Richard Johnson, Rev. T. Major Lasher; Messrs. Kirk and Curtis, deputation from the Ragged School Union; Mr. A. O. Charles, Dr. Barnardo, Mr. G. Holland, Mr. J. W. C. Fegan, Mr. W. Oldham, Miss Ellice Hopkins, Mr. Leonard K. Shaw, his co-Secretary, Mr. G. R. Kirlew, Mr. George Gilbert, Secretary of the Manchester City Mission, Mr. W. H. Newatt, and Mr. Jonadab Finch.

The Bishop, in opening the proceedings, said it so happened from the circumstances of his ministerial life that he had seen very little of Ragged Schools. He had been one of those who had been living for a good many years in the hope that the time was coming when Ragged Schools would almost be a superfluous department of their various Christian organisations. That day, however, had not come yet. In spite of all that had been done and was being done, and of the largely increased numbers that were in daily and regular attendance in the various schools, he going about the city with his eyes fairly open, could discern at almost every hour of the day and night groups of children who seemed fit and proper subjects for Ragged Schools. (Applause). The proper business of a conference of practical people was to do something not only to arouse public attention to the subjects discussed but to suggest better methods than those hitherto followed, in order to secure the results that were being aimed at. The only general remark he would make was that society seemed to have very little conscience. What with its impatience and its selfishness it really was very reckless of the enormous cost at which its convenience and comfort was provided for. The impatience of

society, its inability to wait even for a moment when its desire for any particular object were strongly excited, was one of the most unwholesome characteristics of the age in which they lived. The rush of modern life which trampled down all the weak and helpless while speeding recklessly to individual wants was doing almost as much harm to society at large as the fearful amount of vice which existed amongst all classes in their midst. He wished people would think a little more before they gave their orders and before they provided themselves with their comforts and luxuries, and would sometimes pause to count the cost of all those things to others—to their bodies, their souls, their well-being in every sense of the term. And then as to the selfishness of society. As long as they were comfortable in their own surroundings, as long as they fancied and flattered themselves—and sometimes it was only fancy and flattery—with the pleasant idea that because all was fairly well within and at home that all was well without. He did not know how it was to be done or who was to do it, but he thought the well-to-do classes needed to feel much more acutely than at present what a terrible accumulation of vice and misery and suffering existed at their very doors, and that a great part of that suffering and vice arose from the efforts that were made to minister to luxuries and wants, many of which could easily be dispensed with, but which they were determined to have, let the cost be what it might. They talked about their civilisation, but he thought it was not very much to boast of just now in England. It was a very hollow thing, and he was afraid that a great deal of what was called their Christianity did not go much below the surface, and had utterly failed to kindle in the hearts of a great many respectable people—well-dressed, church-going people, who had Bibles and Prayer-books, and paid rents for pews, any living vital sympathy in the bodies or the souls of their fellow-men. (Applause.)

The Rev. Canon Stowell, Mr. J. W. C. Fegan, Mr. George Holland, Miss Ellice Hopkins, Mr. Richard Johnson, Mr. R. J. Curtis, of the London Ragged School Union, and others, addressed the meeting. Mr. Leonard K. Shaw, honorary secretary of the Refuge, Francis Street, Strangeways, Manchester, deserves credit for being the chief promoter of these Conferences.

A LEAF FROM LIFE'S TREE.

To the Editor of the Ragged School Union Quarterly Record.

Dear Sir,—Some time since, when forwarding a contribution for the children's outing, you asked me some particulars of a little work to which I had made reference, and which I started some forty-five

years ago. I was at that time in business in Poole, and had been struck from time to time with the number of idle boys who were about the streets, uncared for and under the worst of influences.

I took a room and furnished it with desks, and obtained books, slates, &c., and issued my invitation to the boys of the town. On the first evening only one came, a lad, Johnny Goffe by name, of whom we will speak presently. After a while some forty attended. These were the roughest boys of the town. I soon brought them into shape, for at the close of the lessons I had a religious service, when you might have heard a pin drop.

Johnny Goffe was a most promising scholar, and as he grew up was diligent in the ways of self-improvement. When grown to manhood he interested himself in the rough lads of the place, and in union with another he hired a carpenter's shop, and there kept a school on Sunday evenings. He and his friend took it in turns to bring in the lads, going round the town on purpose, and giving a personal invitation, bringing in some eighty or ninety. At the present time he has a Bible Class of lads, whose ages range from fourteen to twenty years, some eighty to ninety in number, many of these being children of his former scholars.

I am always travelling now, and turn my efforts for good in another direction, but I look back with pleasure to the old days when I looked after the stray lambs, and it is a pleasure to me to know that I have one spiritual descendant who is working for the Master. I would say, in closing, to men of business, that it would be a source of great pleasure to them—that is, if they are Christians—the devoting an hour after business in looking up the Lord's stray lambs.

I remain, dear Sir, yours truly,

GEO. FRYER.

YOUNG TOILERS AT LEISURE.

MR. FEGAN, of the Boys' Home, Deptford, in a letter to the *Christian*, states that in his opinion there is not in this metropolis the raggedness, the ignorance, or the destitution of years gone by, but he is sure that godlessness, viciousness, and lawlessness increase daily. One outcome of this, society cannot be ignorant of, for it has thrust itself upon our notice—viz., the disorderly conduct and vile language of the youth of both sexes upon our streets at night. Some offenders have lately been dealt with very severely, and sentenced to terms of imprisonment. This punitive action, however, can only repress flagrant exhibitions of vice and violence in our thoroughfares. It cannot touch the roots of the evil. It is the mission of the Church to do that.

(1) What is the cause of the evil? Our labouring poor are so crowded together in the little rooms of their humble dwellings, that the young toilers must seek out of their homes the recreation they need after their day's labour. Again, the struggle for life is so severe that the temptation of extra pay for overtime work keeps the father away from the household just at the time sons and daughters who are grown up need his influence to keep their strong wills in control. This may be the cause, even when the parents are steady, well-principled people, why their boys and girls, earning an independence, are found trooping up and down the streets in the evening, acquiring habits which will surely prove a curse to them in future years.

(2) What can we do for them without weakening our existing efforts or materially increasing our expenses?

I think that if our day-schoolrooms, mission-halls, parish-rooms, &c., are warmed with nice bright fires, well lit up, and provided with plenty of illustrated papers, readable books, paint-boxes to colour the pictures of back numbers of the *Graphic*, &c., puzzles, and other amusing things, a large number of lads might be interested by a few Christian friends who have not yet any work on hand.

If the room is open at 7 or 7.30 these little cheerful amusements might last up to 8.45, then an evangelistic service might be held for half an hour or so. On Sunday evenings, of course, the service would be purely evangelistic.

Surely in any neighbourhood a Christian gentleman could be found who would give an hour or so on certain evenings to improve earnest boys in reading, writing, and arithmetic, and probably one could be found with a little knowledge of carpentry or printing, to afford some elementary industrial training.

As to the girls, perhaps some one who has had experience amongst them will advise what is best to be done on their behalf in this way.

To this letter a correspondent has replied. He says:—

"Mr. Fegan has done good service by calling attention in your last issue to the urgent need for a more extended influence over the youth of both sexes in their hours of leisure. It has often been forgotten that relaxation and recreation are necessities of our nature; and if these are not to be found at the Mission Hall or the Ragged School they will be sought for elsewhere.

"The children of this world, with proverbial wisdom, have seen this, and have catered for it with only too much success, as the fruits of our penny gaffs, cheap theatres, and other evil agencies abundantly testify.

"It should, however, be known that many Christian workers have long been alive to the necessity of innocent recreation for our young

people, and have manfully attempted to grapple with it. Most of the Ragged Schools of London have long included pleasant reading, industrial occupation, athletic sports, and other agencies in their operations. In not a few instances a club or institute has been formed, with nightly access to a cheerful room and fire, with plenty of harmless amusement and profitable relaxation. As a rule, coffee and food are provided, and everything done to make the place as homelike as possible.

"A good deal has also been done in the way of fife-and-drum bands, magic-lantern entertainments, fretwork, periodical exhibitions of articles made, and in one Ragged School in the East End a serviceable printing-press has been provided.

"These, in brief, are some of the efforts already made to meet a crying need, but they should be multiplied a thousandfold, and it is to be hoped Mr. Fegan's letter will contribute to this end.

"In connection with the attempts made and experience acquired in giving healthful resort and recreation to the most needy in connection with the Ragged Schools and missions of London, valuable information may be obtained on application to the Secretary of the Ragged School Union, Exeter Hall, W.C."

Miss Macpherson writes:—

"In a recent letter entitled 'Young Toilers at Leisure,' Mr. Fegan expresses his desire for the experience of others as to what is best to be done for girls. In our Home of Industry we have four classes for different grades of factory girls. We find those who work in a collar factory will not mingle with those who work in a rope factory; nor would we ask them to do so. The girls who manufacture cocoa and the young tailoresses in their workrooms are also of different 'castes.' Then we have to arrange for the matchbox makers; they come from the very poorest class, and are very ill paid for their work. We usually find them grateful and easy to manage.

"We can teach them to cut out and make their own garments, and gratify their desire to learn reading and writing. An evening spent in learning a little cooking is also a great attraction. Then a few combs and brushes for shampooing is a physical enjoyment, and a bathroom added would be a luxury.

"The evil is patent to all, that our refuges for the fallen are filled up from the eighty thousand who are nightly upon our streets. Now, the need is that we work at the root by laying hold of the mighty power of God and praying for more labourers in preventive work, more self-denial upon all Christian women, that this winter kitchens, cottages, mission-halls, schoolrooms, may become bright, happy rea-

dezvous for the daughters of our poor mothers, who by thousands need help more than pity."

Miss Guinness on two evenings in the week deals with seventy girls of this class. Reading and Sewing Classes are provided; a short instructive story is read, and cheerful exercises in singing. Mr. Jepson, one of the Committee of the Ragged School Union, has for some years been alive to the necessity of providing shelter and recreation for children and youths. Hence his Recreation Classes and Youths' Clubs, which he widely instituted; but have not received the favour and support they deserved. The Ragged School Union is now provided with two lanterns, one of a superior kind, towards which our noble President contributed £10, and the Committee the remainder. A large number of valuable slides has been placed at the disposal of the Society by Mr. Harris, a member of the Committee, the use of which can be had on application at the office.

EXETER BUILDINGS.

Testimonial and Address to the Retiring Superintendent.

On Tuesday, November 1, the retiring superintendent of Exeter Buildings Sunday Schools, Mr. E. N. Brady, was presented with an address and testimonial. The late treasurer of the schools gathered together past and present teachers to meet Mr. Brady at a social tea at his house, and at 8 p.m., in presence of these friends and the scholars, the presentation took place at the schools. The Rev. F. Cox, M.A., opened the meeting with prayer. Dr. Gage-Brown gave a brief sketch of Mr. Brady's connection with the schools, in which he stated that Mr. Stimpson, the former superintendent, had sent an appeal for teachers to the Young Men's Christian Association in the neighbourhood, and Mr. Brady responded. For about seven years he continued to teach in the schools. When Mr. Stimpson resigned he was chosen to be his successor, and conscientiously fulfilled the duties he had undertaken for another seven years, when failing health compelled him to retire. The speaker drew three lessons from his career: 1st, of patient continuing in well-doing by which his service was marked 2nd, of faithful use of the talent committed to him; 3rd, of the Master's commendation for having in faith steadfastly, willingly, and cheerfully done what he could.

Extracts were read from letters written by the treasurer, Major Dundas, and other friends and co-workers, expressing their esteem for Mr. Brady, and regret at his retirement.

This was followed by the address, which stated how much the loss of

"his gentle, patient, loving guidance" would be felt, and spoke of his "persevering, trustful hopeful pursuit of Christian duty in the schools as an example to all," and that only the sense of need through health could reconcile his colleagues to acquiesce in his resignation, concluding thus: "May God grant you His own consolations, and may you ever have joy and peace in believing is the sincere desire of your co-workers and friends." Dr. Gage-Brown then presented the address to Mr. Brady, which was in a neat book, handsomely illuminated, and signed in their own handwriting by a large number of teachers, friends, and scholars. Placing his hand on the timepiece, he said, "Take this as a testimony of our appreciation and affection. Take it, and let it remind you of what is placed over our own school timepiece, 'Passing away,' but your portion beyond 'glory, honour, immortality, and eternal life.' Take it, and let it speak to your children of their father's pathway of right and honour and duty." The clock, which was of black marble, was inscribed thus in gold letters:—

"PRESENTED TO
MR. E. N. BRADY
BY TEACHERS, FRIENDS, AND SCHOLARS
of Exeter Buildings Schools on his retirement from the office of Superintendent after fourteen years' service in the Sunday School, as a slight token of their warm appreciation of his exemplary patience, regularity, perseverance, and devotedness.
August, 1881."

Mr. Brady was not sufficiently in health to reply, but one who has long and heartily worked with him, Mr. Layton, read his written acknowledgments. He said he was "thankful to be once again in the place which had been very dear to him for many years." He could "never forget the past." He put a solemn question as to the result of the work in past days and upon those now in the classes, what they had learned week by week from Holy Scripture, and whether they had chosen the right path which leadeth unto life. He told them how the Word of God had sustained him in trying moments of his illness and the blessing it is to those who know it and shape their lives by it.

The meeting was then addressed by the Rev. F. Cox, M.A., the Rector of Upper Chelsea, always a welcome visitor at "the Buildings." He spoke earnest and true and encouraging words to the late superintendent, to his newly-elected successor, to teachers, and to scholars, profitable to his hearers.

SERMON LANE MISSION, LIVERPOOL ROAD.

Flower Show.

A Children's Flower Show was recently held at the Mission Hall. The prizes were distributed by W. Haig Miller, Esq., who, in a very appropriate and pleasing address to the children on the beauty of flowers, introduced some very pretty thoughts and lessons to be learned from the cultivation of plants.

There were 150 exhibits from 230 children on the books, which, considering the difficulties under which the plants are reared, must be acknowledged a very fair average.

During the evening, to a very crowded and enthusiastic audience, the choir sang Root's cantata, "Under the Palms." The *Choir of the Sunday School*, who sung on this occasion, are trained by their earnest and enthusiastic teacher, Mr. A. J. White.

Harvest Thanksgiving Service.

This service also, which has been held for several years, was this year a great success. It surpassed all its predecessors in the kind gifts of friends, in the interest of the service, and the number of persons who crowded to it.

The fruit, flowers, and vegetables of the very best kind were begged of the rich and given to the poor. There were 80lb. of grapes, 300 pears, 500 apples, 22 vegetable marrows, 5 melons, 1 sack of potatoes, 73 2lb. loaves, 1 8lb., 1 6lb., and 1 4lb. loaf, and 50 12lb. tea-cakes. 123 poor people of the Mission brought their gifts. Five men who had been great drunkards, and one woman, all of whom had been reclaimed through the instrumentality of the Mission, brought a basket each of the finest pears to be had at Covent Garden. The card accompanying them had the names of the donors, with their compliments, and graceful acknowledgments for kindness shown, good received, and for the many happy hours spent in Sermon Lane Mission Hall. With the exception of the grapes, apples, and flowers, all these presents were afterwards distributed in the Hall on Monday night, at the completion of the service, which had been held for two days.

The grapes and flowers were reserved for the sick; 20lb. of grapes and flowers were sent to the Fever Hospital, and 15lb. to the Children's Hospital, Great Ormond Street, and the apples were given to the Band of Hope children.

Thirty-nine sick ones of the neighbourhood were visited, and grapes and flowers given to them. Several cases of suffering and affliction were brought to notice through this harvest service. One of the most earnest workers, filling an important official position in a

branch of the Mission, was won for Christ through a visit paid him after the harvest festival some three years ago.

The services on the Sunday were conducted in the morning by Thomas Nixon, Esq., and in the evening by W. Haig Miller, Esq. His subject was "The End of All Things and the Great Harvest of the World."

On the Monday evening the Rev. Churchill Julius discoursed on God's love to man. On these occasions seven beautiful anthems were sung by the Mission Choir.

The arrangement of the service was under the conduct of Mr. Fuller, aided by Messrs. Lewis, Chick, Cooksey, and other members of the Mission. The bakers of the neighbourhood generously gave bread and cake.

SATURDAY EVENINGS FOR THE PEOPLE.

We are glad to note that the friends connected with the Nichol Ragged School, an offspring of Dr. Allon's Church Mission, are this winter throwing their efforts for adults into such an attractive form as that of fortnightly entertainments for the parents and people of the neighbourhood. The evenings are quite free, but the admission is by ticket. The performances comprise songs (both solos and duets), instrumental performances, and recitations. On the night of our visit three hundred people were present. The audience testified their satisfaction and delight by rounds of applause, compelling on several occasions most rapturous *encores*. The evening's entertainment closed with singing the Evening Hymn, in which all joined. The fare for these evening banquets is first-rate in quality. Some change in the arrangement of the room may be deemed necessary to facilitate the more comfortable hearing of the recitations. On another evening a free illustrated lecture is given; and, again, a debating class discusses some of the leading topics of the time, such as Free and Fair Trade.

The younger people are cared for both in the way of amusement and instruction on four evenings in the week.

INDUSTRIAL EXHIBITION.

Morton Road Ragged Schools have a good amount of work on hand—Schools three times on the Sabbath, besides these a thriving Mission Work for adults, also a Penny Bank, Provident and Sick Fund, Mothers' Meeting, Elder Girls' Sewing Class, Working Men's Club, Men's Bible Class, Scripture Union, and Band of Hope. This old

institution—not decrepid, but full of vitality—has this season given birth to a new movement, which promises much good.

In order to encourage the industry and inventiveness of the scholars' prizes were offered to such as should successfully compete in the production of certain articles,—among other things, the best specimens of writing the Twenty-third Psalm were included.

The committee had small expectations for the first year, but in this they were agreeably surprised, for, when the time came for comparing and exhibiting the articles, no less than seventy were sent in, many of the works exhibiting great skill; such as designs in marble, cabinet work, picture frames, model of a table made of brass, a pair of boots made by a lad not in the trade, &c.

The girls' work consisted of crochet, knitting, bead and patch work, fancy needlework, and various descriptions of woollen articles.

The exhibition was opened by Dr. Allon on Wednesday, November 2nd, and was continued the two following days. The room was tastefully decorated with ferns and shrubs kindly lent by Miss Walker and Mr. Clare. Other friends lent pictures, curiosities from China, Madagascar, &c., &c. During the three evenings it was visited by about five hundred persons.

The prizes were distributed by Mr. Stone, the superintendent, on Tuesday, November 29th, and consisted of albums, clocks, inkstands, workboxes and baskets, certificates and medals, specially designed, with the children's names engraved.

This work it is intended to continue from year to year, its success having been such as not only to encourage us to persevere, but also to say to our fellow-labourers in other schools, "Go and do thou likewise."

PASSED AWAY.

On the next page will be found the names and memorials of six eminent workers. Since that list was closed, intelligence has reached us of the death of two more who, if space allowed, would have received a loving notice.

One of these, Mrs. Parsons, was for more than twenty years the faithful mistress of the Tottenham Cross, then Beaumont Place, Ragged School. The other was Miss Seeley, a lady who for many years taught in Ferdinand Place School, Haverstock Hill, and for the last nine years was the Secretary in Syria of the British Syrian School and Bible Mission. "He giveth His beloved sleep."

In Memoriam.

MRS. CHARLESWORTH.
MISS BURROWS.
MR. AYSHFORD.
MR. TIVENDALE.
MISS PAROISSEN.
MISS PETTIFER.

MRS. CHARLESWORTH.

THIS Christian lady, whole early removal we so deeply deplore, was the devoted wife of the Rev. Samuel Charlesworth, Rector of Limehouse.

It is just a twelvemonth this November since his gifted sister, the author of "Ministering Children," passed away, and in this way, says the illustrious Robert Hall, "Heaven is gathering to itself all that is beauteous and lovely of earth, and leaving nothing for the last fires to consume but the objects and the slaves of concupiscence."

It was at Clapham in May, 1826, that the subject of this notice was born, and where she continued to reside for thirty-one years. Her marriage, in 1867, occasioned her removal to Limpsfield. At this place she remained for twelve years, removing to Limehouse on her husband's appointment as Rector to that parish in 1869. Here for another twelve years she laboured, till somewhat of a sudden, on Sunday, the 6th November, her Master took her out of the "wind and the rain." She desired to be buried at Limpsfield, the scene of her early married life, among the poor for whose spiritual welfare she had laboured.

A writer in the *Christian* relates the manner of the funeral:—

"A large concourse of relatives and friends, many of whom from Mildmay had been her loving fellow-workers, together with more than one hundred of the parishioners from Limehouse, mingled with the inhabitants of Limpsfield, crowded the church, and gathered around the grave.

"The coffin was borne down the quiet village to the church, and afterwards to the grave, by the weeping members of her Men's Bible Class. In the church was sung a hymn, so descriptive of her character and life:—

'Bless'd are the pure in heart,
For they shall see our God,
The secret of the Lord is theirs,
Their soul is Christ's abode.'

At the grave after the service one of her favourite hymns,

'Shall we gather at the river?'

was sung by some two or three hundred voices.

"The sun shone forth brightly upon the whole scene. Many lovely wreaths of white flowers covered the coffin, placed there by loving hands; a holy atmosphere of tranquillity pervaded the sacred spot. This closing scene of her beautiful, noble life seemed to be bathed with heaven's light, and to have breathed around it heaven's peace. It spoke of life, not death; of heaven's joy, not earthly sorrow. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' (Dan. xii. 3.)"

From her youth upwards her life at Clapham, at Limpsfield, and at Limehouse was consecrated to the Saviour.

The following letter from her husband, the Rev. S. Charlesworth, in reply to inquiries, deserves insertion, as showing her interest in our particular work. Some prefatory remarks are omitted:—

"Limehouse Rectory, E., 16th November, 1881.

"Dear Mr. Curtis,—During my dear wife's twelve years' work at Limehouse the little ragged children in our back streets and courts were, from the first, the especial objects of her loving thoughtful care and interest. There was already established in our parish a noble Ragged School, presided over by Mrs. Watson, a most efficient mistress and able teacher. My wife took great interest in this, but soon the School Board came and planted a very large school on the site, swallowing up the Ragged School building to form part of their school playground. Our poor children were turned adrift. My wife then opened a Week Day Evening School for young lads and girls, and on Sunday evenings for younger children, and these that were gathered were veritable waifs and strays; she always attended to open or close the school with Scripture reading, prayer, and hymns, gathering around her a choice band of noble fellow-workers. Often after she had been engaged all day in our large factories and at her Mothers' Meetings, Sewing Classes, or other parochial work, she would come home sadly wearied, take a hurried cup of tea, and hasten off to our Mission House for her Evening School, entering with her bright smile, and opening the school with her clear, sweet voice, as though no other labour had already expended her strength. She delighted in taking all these rough

and wild children off to Epping Forest or some other country scene for their annual summer excursion, and in the winter to give them a tea-treat with magic-lantern exhibition. The pecuniary aid which your Society kindly voted for her work was a great cheer and encouragement to her. She would come into my study with a beaming face to show me the letter or cheque, saying with glee, 'See here what I have sent for my Ragged School!' She threw her whole heart and soul and mind into all her efforts for the poor.

"The command, 'Feed My lambs, feed My sheep,' in token of her love to Him (and oh, how she loved Him!), was the abiding principle, the ruling motive of her life and conduct. Even in her periods of summer relaxation at the seaside she was still seeking out what she would do for the Lord. The desire to be instrumental in saving souls was the underlying motive and object of all she did everywhere at all times. When remonstrated with for overtasking her strength, or going out on cold, wet, foggy evenings, she would say, with such a cheerful, earnest ring in her voice, 'I must work for the Lord, and be instant in season and out of season. I would not live here unless thus engaged for Him.' And now she has gone home to her eternal heavenly rest, seen His approving smile, sharing in His joy, beholding His glory, leaving a void none can fill.

"Believe me to be,

"Yours very truly,

"SAMUEL CHARLESWORTH.

[It should be stated that the work of the Limehouse Ragged School referred to is now being continued on Sundays and week evenings most energetically.—ED.]

MISS BURROWS.

FROM Gray's Yard comes the sad intelligence of the removal by death of one of its ablest teachers, Miss Annie Burrows. This lady had for many years been connected with the work, and her example is one of patient, earnest, plodding work for the Master. When, on the Wednesday succeeding her interment, Mr. Bennetts, who had held the office of secretary of the schools, attended the school held on that evening and gave an account of Miss Burrows's last days, scarcely one among the children and teachers was unmoved. Especially were his remarks appreciated by the girls of her class, who followed him with tearful eye and swelling heart as he told how their beloved teacher and friend had gone home to a quiet spot in one of the southern counties to die, her peaceful end, and her full assurance of rest in the mansions prepared for His own by the Lord Jesus.

A gloom not soon removed pervaded these gatherings, and found its way through the whole school.

It was not the least of this lady's characteristics that, in spite of suffering, she always presented a calm and peaceful as well as a delightfully cheerful exterior; and few knew till her death was announced of her resignation and preparedness for it.

Miss Burrows's example is that of a consecrated Ragged School teacher, who accomplished a great work by a steady and persistent course of going about doing good, and we commend her example to all, that they may meet with her reward.

MR. AYSHFORD.

This able and devoted man, the treasurer of Wentworth Street Ragged Schools, after a lengthened period (sixteen months) of great suffering, entered into rest on September 1st, 1880.

When he took the schools in hand there was a debt of over £163, which he succeeded in clearing off. Indeed, so long as he was in health its financial position was secure. He worked for its interest in many ways; indeed the school was a family care, Mrs. Ayshford and her daughter especially giving much time and labour for its advancement.

It is to be hoped that some other equally able and laborious servant of God and man will arise to fill his place, so that such a necessary work as that of Wentworth Street, Spitalfields, may not flag for want of support.

MR. TIVENDALE.

This earnest and conscientious worker, who died on 22nd November, was one of those who possessed considerable aptitude for every branch of Ragged School work. Over a period of twenty-five years he succeeded in everything that he put his hand to—Day School, Evening Schools, Sunday Schools, Adult Services, Sick Visitation, and Penny Bank, the work belonging to each being prosecuted with unvarying fidelity. At Smith's Place, Rufford's Buildings, Britannia Row, and Rosemary Hall, he had associated with him a band of teachers who co-operated with him from personal regard as well as love for the work. He was quiet and self-possessed, having in reserve a large store of energy. He was looking forward to many years of devoted labour, but his Master thought otherwise, and called him home. A funeral sermon was preached by the Rev. Gordon Calthrop, on December 19, at Rosemary Hall, the Rev. U. Davies and Mr. F. Warman taking part in the service.

MISS PAROISSEN.

On Tuesday, the 29th November, after ten days' illness of rheumatic fever, Miss Clara Paroissen, the excellent mistress of the Day

Ragged School, Wilkes Street, Spitalfields, passed away most suddenly, most unexpectedly, to the intense sorrow of the dear children, their parents, and her committee. Twenty-five years of faithful service in the cause of Christ and dear children is a pregnant line for a memorial, and she deserves it.

MISS PETTIFER.

Margaret Pettifer, aged sixty-seven last July, died on Tuesday, December 6th, 1881. She was a teacher for twenty-six years at Golden Lane, now Hatfield Street, Ragged School.

Mr. Cuthbertson, who died on February 25, 1865, and who was for many years a member of the Sunday School and Ragged School Union Committees, induced her some thirty-two years ago to give up her occupation as a dressmaker, and devote herself to the career of a Ragged School teacher.

Her generous and pitying nature eminently fitted her for such a work. In those early days the children of neglect, well-nigh naked, and almost starved, ignorant as heathens, and dragged up in places (not homes) that were hotbeds of vice and crime, met with one who strove to grapple with these evils of circumstance, and to assuage their misery.

Her school was visited some years since by that eminent lady and philanthropist Miss Carpenter. Her penetrating mind and sympathetic nature enabled her with the rapidity of intuition to discover the value of this obscure but self-sacrificing woman, and in one of the Government Blue Books she has left a testimony to her worth.

After the closing of her Day School she struggled nobly by daily labour to maintain herself and secure her independence.

During the last years of her life she suffered greatly from an internal disease, and we are happy to state that she was made comfortable in her circumstances by the help of two friends, and by a weekly grant from the Ragged School Union out of a small fund recently raised for worn-out teachers. This good woman was laid to rest in Abney Park Cemetery on Saturday, December 10th.

Notices of Books.

Men Worth Remembering: Robert Hall. By E. Paxton Hood. (Hodder and Stoughton.) Price 2s. 6d.

Those of our readers who are familiar with "The Lamps of the Temple," and "Lamps, Pitchers, and Trumpets," by Mr. Hood, will

not need any word of commendation from us in praise of this particular book. In these busy days, when time for reading is so limited, and the demands that are made on us are so numerous and so pressing, it is pleasant to find publishers coming to the rescue with such excellent portable volumes as the present.

Paxton Hood has many loving friends who would wish to possess in a small compass a work characteristic of his varied powers.

This book meets that desire. Robert Hall was a great preacher, a great orator, and possessed rare powers of conversation. The selected passages are gems.

From Log Cabin to White House: The Story of President Garfield's Life. The Pioneer of a Family; or, Adventures of a Young Governess. (Messrs. Hodder and Stoughton.) Handsomely bound, price 5s.

There is a great dearth of books of a biographical form; these are so written as to meet the average mind and hold it in captivity to the final page. These books, thoroughly Christian in tone, may be relied on as answering to such a description. For prizes or birthday presents they are eminently suitable. The boy's book bears the palm.

The Boy's Own Annual. Price 7s. 6d. *The Girl's Own Annual.* Price 7s. 6d. (*Leisure Hour* Office, 56, Paternoster Row, E.C.)

If there was a mill for grinding old people young, one would not mind the crushing in order to start life again with the advantages of an educational and recreative kind supplied by such publications as the *Boy's Own Paper* and *Girl's Own Paper*, which, issued weekly, are gathered here into two handsome volumes under the titles of the *Boy's* and *Girl's Own Annual.*

The books are true to their respective titles. The boy's studies, amusements, and prospective pursuits are treated in such attractive a way as to compel the attention of the youthful reader. While the *Girl's Own* book, for the beauty of its illustrations, and its, so to speak, encyclopædic information, is a marvel. To those who have intelligent children, or wish to make them so, or to those who are casting about for a suitable volume for a birthday present, we would say, buy one or the other of these handsome books. Both are pervaded by a decidedly religious tone.

Our Darlings: The Children's Treasury. By Dr. Barnardo. (Haughton and Co., and Martin Luther and Co., 10 and 21, Paternoster Row.)

This serial, published weekly, price one halfpenny, or monthly in parts, price threepence, is a child's picture book. The object of this captivating serial is to make children tender-hearted, unselfish, and full of thoughtful regard for poor homeless boys and girls.

The Welcome: a Magazine for the Home Circle. (London: S. W. Partridge and Co., 9, Paternoster Row.)

This is an excellent example of that pure and interesting literature to which a ready welcome may be safely accorded by parents who are on the look-out for something to amuse and instruct the little ones. Every number has a page of music in both notations which will be found useful as a singing lesson. This is one of Mr. Smithies' publications. When we have said this we need say no more.

In this number there is a portrait of Judge Payne, and a specimen of his felicitious talk which will not be new to some of our own readers. We nevertheless thank the editor of this magazine for its reproduction.

Notices of Meetings.

KINGSLAND GOSPEL MISSION YOUNG PEOPLE'S TEA-MEETING.

An excellent tea was recently provided for the members of the Youths' and Girls' Bible Classes and their friends at the Tottenham Square Hall of the above mission. These classes have been conducted on separate week evenings during the summer months by Mrs. Glockling, an assiduous voluntary teacher of the free evening school held here during the winter. It was at the close of the usual winter's work, when the advent of the long light evenings began, that several of the young of both classes were anxious that some means might be afforded to keep them together during the summer, and these classes were formed in consequence. The after meeting was presided over by Mr. M. Chorley, the superintendent of the Mission. The young people seized this opportunity for showing how much they valued their teacher's self-denying labour by presenting her during the evening with a testimonial in the shape of a large handsome double album.

Some interesting addresses were given by Mr. R. J. Curtis, of the Ragged School Union, and by Messrs. G. Hughes, C. Young, and M. Chorley. The evening was brightened by sweet singing and suitable recitations. Thus a very enjoyable evening was spent.

NELSON STREET.

The quarterly teachers' meeting took place on Thursday, Sept. 22. After tea and devotional exercises the three superintendents, Messrs. Andrews, Parker, and Fordham, spoke of the success and growing necessities of the work. The Night School was about to be reopened; more teachers were needed. The Band of Hope it was decided to reorganise, and to institute a week-night Children's Service. This would fill up the only vacant evening.

THREE COLT STREET, LIMEHOUSE, RAGGED SCHOOL.

On the 5th October, 1881, the children of the above school, about 200, met together to enjoy a tea, after which they were shown dissolving views, provided for the oc-

casion from the Band of Hope Union.

The quarterly meeting of teachers and friends of the same school took place in the schoolroom on Monday, October 10, 1881. Mr. Hodgson, spoke of the success of their Week Night Children's Service. An encouraging address was given by Miss Williams.

FALSTAFF YARD, KENT STREET.

The first anniversary of the school was held on Sunday, October 30.

On the Monday a tea and public meeting was held, presided over by Mr. J. Newman, and addressed by Mr. R. J. Curtis (Ragged School Union), Messrs. J. T. Smith, T. Vicary, W. Olney, and W. Stone.

The report read by Mr. Jefferies stated that the school was opened in October, 1880, with an attendance of 120, and, seeing the poverty of the children, efforts were made to feed and clothe as many as possible during the winter, and with the generous help of J. H. Tritton, Esq., W. Tarn, Esq., and Mr. Dunn, of Newington Causeway, as many as 200 warm garments were distributed. Soup and meat dinners were also given away every week during the severe weather.

A Night School of two nights per week was opened for the benefit of the elder lads, and also a Band of Hope. The Sunday School had increased to an average of 250 scholars.

There have been *six* conversions among the young and *nine* among the elder scholars.

HAMILTON PLACE AND PEACE COTTAGES.

An Old Scholars' Meeting was held on the 31st October. Some eighty young people of both sexes were present. A good tea was provided, after which some time was given for the young people to interchange friendly greetings. The Rev. J. Ellis presided at the after meeting. Addresses were given by Mr. Howell, whose speech was enlivened by a song with a chorus; and also by Messrs. Spong, Watson, Purdie (the Secretary), R. J. Curtis (of the Ragged School Union), and W. Reekie, the Superintendent. Three old scholars spoke on the occasion. Two other friends, besides speaking, greatly added to the mirth of the evening by reciting their very original tail-pieces. The old scholars testified their gratitude to their former teachers, the Misses Sumner, Tranter, Geary, and Kuke, by most acceptable gifts. This school was recently much in debt, and applied for aid to the Ragged School Union, who promised a sum on condition of their raising the remainder. This has been done, and the school is now out of debt.

BARKING RAGGED SCHOOLS.

The annual public meeting was held, November 9th, at the Wesleyan Chapel, East Street. The chair was taken by Mr. E. Bryon, of Lambeth. Mr. W. Bewers, the secretary, stated that the total receipts for the year amounted to £28 19s., and that the expenditure had amounted to £29 6s. 11d., thus leaving a balance due to the treasurer of 7s. 11d. It was stated that there were two schools, one in Heath Street, and the other at the Temperance Hall, in King's Road. Interesting addresses were subsequently delivered by Mr.

Curtis, of the Ragged School Union, and the Revs. D. Pearson, W. B. Hobling, and J. H. Stanley. As an illustration of simplicity in prayer the following touching anecdote was related by the chairman:—

In Ormond Street Hospital there was a little child dying, and the only hope of saving her was by performing a very serious operation. One evening the doctor and nurse were by her bed, and thinking the little one was asleep the doctor said, "I fear it will go hard with her in the morning; I doubt whether the little one will be able to bear it." After they were gone the little child said to the one in the next bed, "Are you awake?" The other replied, "Yes;" upon which she again asked, "Did you hear what the doctor said?" Again the other said, "Yes." The little one then sighed and said, "Oh dear, what shall I do?" She then replied, "I know what I should do." "What?" asked the child. "I should ask Jesus to come and help me." "So I will," said the child, and added, "But there are so many of us; how will He know which one it is that wants Him?" After a pause the other child replied, "Oh, I know; put your arms outside the bedclothes, and then say, 'Please, Jesus, it's the little child with her arms out of bed that wants you to come.'" Later in the evening the nurse was passing the bed, and looking at the little child perceived her hands together as in prayer, and going closer found that she was dead. The little one in the next bed related what had passed between them, and hence the simple and beautiful lines that follow. Christ did come and help her.

"They tell me Thou art Lord of all,
The living and the dead;
Then care for me, the little child,
Whose arms are out of bed.

"How can I bear this dreadful pain
That sickens heart and head?
Oh, pity me, the little child,
Whose arms are out of bed.

"They say the pain that we deserve
Thou once did bear instead;
Bear this for me, the little one
Whose arms are out of bed.

"Or send a tender angel down
To hold my aching head;
Tell him it is the little child
Whose arms are out of bed.

"Oh, gentle Jesus, didst Thou hear
The prayer I just now said?
My voice is low, come to the child,
Whose arms are out of bed.

"The dark night passed, the morning dawned
All bright and rosy red,
But Christ had fetched the little child
Whose arms were out of bed."

GRAY'S YARD SUNDAY RAGGED SCHOOLS.—PARENTS' MEETING.

A parents' meeting was held here on Thursday, November 10, nearly 300 availing themselves of a warm invitation to an enjoyable evening. After tea the chair was occupied by Mr. Woods, the hon. subtreasurer. The only hitch in the evening's programme was occasioned by the clock standing at seven o'clock and steadfastly refusing to go another step. Prayer was offered by Mr. Curtis, of the Ragged School Union, and the choir sang "Go and tell Jesus." Mr. Woods then observed that it was pleasant to welcome there the parents of the children they were accustomed to see Sunday by Sunday, and re-

ferring to his recent address on "The Tabernacle," said that it was eighteen years ago since he first gave that lecture at Hindes Mews, and he couldn't help asking himself the question, "Where are the children now who then listened to me?"

Mr. Fraser, one of the superintendents, then said the school was like a co-operative society, the parents forming one part of the management and the teachers the other. "Why is it necessary," said the speaker, "to have the Sewing Class and the other means of instruction and amusement each evening? Is it not supplying that which parents unfortunately fail to provide?" Appealing to the clock for illustration, Mr. Fraser said, "If I take that clock to a clockmaker he wouldn't polish up the face of it; no, he'd say, 'There's something wrong with the heart,' and he'd set to work to repair the mischief; then the face would soon show all was right inside. This is what must happen, dear friends, in your experience. The heart must be cleansed by Jesus' blood, and your face will show that all is right within."

MILLWALL JUVENILE MISSION.

The first annual meeting of this Christian effort took place on Thursday, 17th November, in the Mission Room, Tobago Street, Millwall. The chair was taken by Mr. E. S. Paynter, and addresses were delivered by the Rev. J. Billington, Messrs. Miles, Mr. J. Kirk (of the Ragged School Union), Mr. Ives, and others. It transpired from the modest report read by Mr. Warner that the effort arose out of the desire on the part of a few working men to do something for the benefit of the people of the locality. After much prayer a disused stable was secured, the upper floor of which was soon transformed by willing hands, and a supply of matchboarding and whitewash, into a convenient room for meetings, the burden of rent being meanwhile met by a subscription weekly from their earnings. The efforts to get the parents seeming to fail, attention was directed to the children, since which God has greatly blessed the devotedness of His humble servants. The space on the ground floor is at present without flooring, and altogether unfit for occupation. It is estimated that £30 is required to adapt this for use, and towards this the Ragged School Union have promised £10.

COPPERFIELD ROAD.

At the Edinburgh Castle on Monday evening, November 21st, a musical entertainment was given to the parents and friends of the scholars of the Copperfield Road Bible Day School (Dr. Barnardo's). The choir, consisting of children of the school, sang several part-songs with great taste and sweetness. One or two solos were given by friends. Mr. Butler conducted, and his daughter performed the piano accompaniments. Mr. R. J. Curtis, of the Ragged School Union, presided on the occasion, and testified to the excellent quality of the performance.

DOVE ROW.

The handsome and capacious Morley Hall, at the Triangle, Hackney, was well filled on Monday evening, November 27th, 1881, on the occasion of the Dove Row annual prize distribution. The

chair was fittingly occupied by the Rev. William Marshall, the pastor. The prize scholars formed a choir and sang a selection of hymns. After some genial words from the chairman, several recitations were effectively given by girls and boys; and Mr. Cozens, who was evidently favourably known to the audience, gave an amusing address to the parents. Mr. Cotsford, the superintendent, made a statement about the prize-takers, from which it transpired that the girls largely outnumbered the boys. The prize books were then given, amid constant marks of appreciation on the part of the audience. Further remarks were made by Mr. Kirk (of the Ragged School Union), Mr. Hills, and Mr. Rowan, the secretary.

DARBY STREET RAGGED SCHOOL.

On November 29th a most agreeable evening was spent with the parents, for whom an excellent tea and musical entertainment were provided. The Rev. W. Sandison, of the Weigh House, presided. Two presentations took place, one from the girls of the Sewing Class (a patchwork quilt) and one from the adults attending the Mission Service (a glass flower-stand), to Mr. Roberts, who for some time had the oversight of both. Mr. Newton Dunn kept the meeting in good humour by his pleasantry. A sweet song by a lady gave much pleasure. The meeting was addressed by Mr. R. J. Curtis, of the Ragged School Union, and Messrs. Gilters and Ebden.

GOLDEN LANE AND HOXTON COSTERMONGERS' CHRISTIAN MISSION.

In our July number of last year we gave an elevation of the new building then erecting in Hoxton High Street, and also a detailed account of the work contemplated, embracing schools, adult missions, &c., &c., under the superintendence of Mr. W. J. Orsman. On the evening of November 29th the Earl of Shaftesbury, K.G., president, formally opened the new premises of the Golden Lane and Hoxton Christian Mission. The noble president of the mission was met on his way to High Street by several bands, and on entering the assembly rooms received quite an ovation. Several operations will be carried on under its auspices, including Open-air Preaching, Temperance Meetings, Band of Hope and Mercy Meetings, Sick Clubs, Barrow and Donkey Clubs, Savings Bank, &c. The chairman, who on rising was received with loud cheers, said that he felt proud of such an assembly. More than that, he would say that, from the ovation they had given him, he believed that they felt proud of him. He considered such a sight as that before him a noble one—one for which they had reason to thank God.